

MINUTES

OF THE

One Hundred And Second
Annual Session

OF THE

New Salem
Association

OF

Old Regular Baptists
Of Jesus Christ



CONVENED WITH THE

PHILADELPHIA CHURCH

Hueysville, Floyd County, Kentucky,
September 23, 24 and 25, 1927

Member's Fee \$100. Floyd Publishing Company, Prestonsburg, Ky.

PROCEEDINGS

The New Salem Association of the Old Regular Baptist of Jesus Christ held its one hundred and second session with the Philadelphia Church, Hueysville, Floyd County, Kentucky, September 23, 24 and 25, 1927

Met at the stand and, after prayer by Elder Finas Adkins, the introductory sermon was delivered by Elder J. P. Martin from Matthew 16:18: "Thou art Peter, and upon this rock I will build my church and the gates of Hell shall not prevail against it."

After a short recess the Association met at the church-house and proceeded in the following manner:

1. Led in prayer by Elder F. A. Hopkins.
2. The letters from the several churches were handed in, read, received, and the delegates were seated.

The Association then organized by electing Elder J. P. Martin, Moderator; Elder Hayes Maynard, Assistant Moderator; I. A. Smiley, Clerk; and Jerry Cook, Assistant Clerk.

4. By motion the reading of Articles of Faith, Rules of Decorum and Constitution were omitted.

5. Called for newly constituted churches, and received a letter from one in the State of Washington, by the hands of Brother Hiram Tackitt and others; but, by reason of the said church not having a delegate from its body to recommend and represent it in the Association under our constitution, therefore, the church was not received because our constitution provides that newly constituted churches shall come into the Association by letter and delegate.

6. Called for letters from sister Associations and received the following:

- a. Indian Bottom by the hands of Elders Robert Combs, Billie Ritchie and Isaac Ritchie.

- b. Friendship by the hands of Elders Neal Roberts and Robert Bailey.

- c. Sardis by the hands of Brother Ester Hopkins and Brother Pres. J. N.

- d. Philadelphia by the hands of Elders Finas Adkins, I. R. Gilum, T. S. Skeans, and L. W. Murray.

- e. Mud River by hands of A. T. Smith, Leonard Oxley and Peter Oest.

- f. Kyova by the hands of Elder H. G. Spence.

7. Called for newly constituted associations, and received none.

8. Called for transient ministers and members of our same faith and order, and received Bro. Reece Bolen, Elder Leonard Oxley, Henry Hall, Bro. Mart Moore, J. L. Preston, Elder J. M. Shepherd, and Bro. Monroe Moore.

9. Resolved that the moderator make all temporary appointments.

10. Appointed a committee to arrange for preaching Saturday, consisting of one member from each together with the entire delegation from the Philadelphia Church, who reported as follows: (1) Eld. H. G. Spence, (2) Estill Hopkins, (3) Leonard Oxley, (4) Robert Combs, (5) Finas Adkins.

11. Appointed Clerk and Assistant Clerk to write corresponding letters to sister Associations.

12. Appointed a committee on arrangements consisting of one delegate from each church, with the moderator and the clerk and corresponding delegates and ministers invited.

13. On motion of Brother Will Tackitt, the Association adjourned until 9 o'clock Saturday morning.

SATURDAY MORNING, SEPTEMBER 24, 1927.

1. Met pursuant to adjournment and were led in prayer by Elder Linzy Mosley.

2. Called the roll and marked the absentees.
3. Read the bill of arrangements and discharged the committee on same.
4. Appointed a committee on finance consisting of Elder F. A. Hopkins and Bros. Roscoe Layne and Hiram Tackitt who reported as follows:

New Salem	\$ 8.00	Balls Branch	
Island Creek	9.00	Caney	
Burning Spring	5.00	Robinson	5.30
Zion	3.00	Little Creek	7.00
Little Dove	3.00	Pikeville	5.00
Mothers Home	3.00	Ballsfork	2.00
Philadelphia	6.00	Western Union	4.00
Caney Fork	7.45	Mount Olivet	5.00
Providence	8.65	New Hope	1.50
Rebecca	7.10	Steels Creek	5.00
Bethel	5.00	Bull Creek	2.00
Stone Coal	5.00	Pilgrims Rest	3.60
Spurlock	2.50	Mineral Lake	3.00
Beaver	5.00	Elizabeth	3.00
Joppa	10.75	Cold Spring	4.00
Long Fork	5.60		
Samaria	10.00	TOTAL	\$160.08
Enterprise	7.00		

Called on Treasurer to report, who reported as follows:

Total amount on hand for year 1927	\$241.07
Check to Elder N. T. Hopkins	\$ 25.00
To Printer's fee	100.00
Secretary fee	15.00
Postage	10.30

Total expended in 1927	\$160.30
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Balance on hand	\$ 80.77
Amount received this year from churches	161.45

Grand total on hand for 1928	\$242.22
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6. Resolved, that Elder I. A. Smiley be appointed treasurer and recording secretary and that he superintend the printing of the Minutes and that he have 2,500 copies printed, and that he preserve and reserve 50 copies for each sister association and distribute the remainder among the several churches according to their contributions.

7. Resolved, that the Brother Secretary be allowed \$20 for his services in preparing the manuscript of the Minutes and recording same on record book of the New Salem Association.

8. Appointed the same committee to arrange the ministry for Sunday who reported the following ministers to occupy the stand Sunday: (1) Elder Perry Cline, (2) Peter Oest, (3) A. T. Smith, (4) Hays Maynard.

9. The letters to the sister associations were read, received, and delegates appointed as follows:

Indian Bottom association to be held with the Harrison Gap Church, Letcher County, Kentucky, commencing on Friday before the

fourth Saturday in September, 1928; F. A. Hopkins and E. H. Hall, letter in hands of Elder F. A. Hopkins.

Mud River Association to be held with the Providence Church in Kanawha, West Virginia. Nearest railroad station is St. Albans, West Virginia, then good road to grounds. Commencing on Friday before the fourth Sunday in August, 1928; Elder I. A. Smiley, Hays Maynard, A. L. Allen, Jonah Isaacs; letter in hands of I. A. Smiley.

Sardis Association to be held with the Salem Church, Goody, Pike County, Kentucky, commencing on Friday before the second Saturday in September, 1928; F. A. Hopkins, J. P. Martin, J. J. Mosley, J. M. Shepherd, and Hays Maynard, letter in hands of Elder Hays Maynard

Friendship Association to be held with the Friendship Church, in Wyoming County, West Virginia, commencing on Friday before the second Sunday in September, 1928. Route to reach the association: change cars at Welch, W. Va., take auto to grounds. Hiram Hall and A. L. Allen, delegates, letters in hands of E. H. Hall.

Kyova Association to be held with the Red River Church in Lincoln County, West Virginia, commencing on Friday before the first Sunday in September, 1928, E. V. Hopkins, J. M. Shepherd and Hays Maynard to attend, letter in hands of E. V. Hopkins.

Philadelphia Association to be held in the New Mount Olive Church in Greenup County, Kentucky, commencing on Friday before the third Sunday in September, 1928, nearest railroad station is Edgington, Ky. J. P. Martin, W. P. Childers, B. E. Hicks, Roscoe Layne, L. D. Mosley, A. L. Caudill, James Osborne. Letter in hands of J. P. Martin.

Union Association to be held with the Pilgrim's Rest Church in Pike County, Kentucky, commencing on Friday before the third Saturday in September, 1928, E. H. Hall, F. A. Hopkins, Hays Maynard, letter in hands of F. A. Hopkins, and that there was a resolution attached to said letter which you will note in resolution No. 12 in these minutes.

Resolved, that we appoint union meetings with the following churches for the year 1928:

Pilgrim's Rest, second Saturday and Sunday in June, 1928, Elders Henry Hall, Scott Burke, Lewis Bryant, and E. H. Hall to attend.

Cold Spring, third Saturday and Sunday in June, 1928; E. H. Hall, Newton Case, J. J. Mosley, Thomas Mosley and Sam Maggard to attend.

Mother's Home, first Saturday and Sunday in June; Elders John M. Akers, Jim Sanders, Ben Hopkins, W. P. Childers, and Grady Adkins to attend.

Enterprise, third Saturday and Sunday in June; I. A. Smiley, F. A. Hopkins, Clabe Mosley, and Jim Sanders to attend.

Long Fork, second Saturday and Sunday in June; Elders Joe Martin, Lewis Bryant, I. A. Smiley, and John M. Akers to attend.

Pikeville, second Saturday and Sunday in June; I. A. Smiley, J. J. Mosley, Jno. Akers to attend.

Caney Fork, third Saturday and Sunday in June; J. P. Martin, F. A. Hopkins, I. A. Smiley to attend.

Little Creek, fourth Saturday and Sunday in June; Elders F. A. Hopkins, J. P. Martin, Lewis Bryant, Grady Adkins to attend.

Burning Spring, fourth Saturday and Sunday in June; Elders J. P. Martin, F. A. Hopkins, I. A. Smiley to attend.

Island Creek, third Saturday and Sunday in May; Elders John Akers, J. P. Martin, F. A. Hopkins and Finas Adkins to attend.

Bull Creek, July third; Elders J. P. Martin, Hays Maynard, I. A. Smiley, Jim Wright to attend.

Samaria Church, second Saturday and Sunday; Elders John M. Akers, L. D. Mosley, Hays Maynard and John A. Damron to attend.

Spurlock, second Saturday and Sunday in July; Hays Maynard,

James Wright, Jesse Mosley and Bob Adkins to attend.

Providence, fourth Saturday and Sunday in August, 1928; Elders F. A. Hopkins, Hays Maynard, J. B. Adams and L. D. Mosley to attend.

11. Called on brethren appointed to attend union meetings, Associations, etc., to report. After reporting, all were satisfactorily discharged.

RESOLUTIONS

1. Resolved, that we advise our churches to receive any allegations that may be brought from any of our Sister Associations, or any church in their borders, against any member or members in our Association, and that they try same on its merits, as if it were brought from a church in our association.

2. Resolved, that we publish Elder N. T. Hopkins' funeral which will be held at Little Creek, Pike County, Kentucky.

3. Resolved, that we have the printer's fee printed on the outside cover of our minutes.

4. Resolved, that we have the Articles of Faith, rules of decorum and constitution printed in our minutes, and whereas, sometime since our Association in the year 1888, there has been omitted from our minutes certain Articles of Faith and rules of decorum or printed different to our original form, be it further resolved that we hereby authorize the Clerk to have printed the exact Rules of Decorum, Articles of Faith and constitution, as printed in our minutes in the year 1888.

5. Whereas, a committee was appointed last year by this Association to go, make investigation of certain alleged troubles and disorders in the Pilgrim's Rest Church, and their investigations, findings and report was to be final; and, whereas, they reported no particular irregularities in the said church as touching church orthodoxy, but only minor disturbances, and that they advised the said Church to make peace with one another, which they have done. Now, be it resolved, that we discharge the said committee upon their said report.

6. Resolved, that we have Elder N. T. Hopkins' obituary printed in our minutes in conjunction with resolution drawn by Elder J. C. Swindle.

7. Resolved, that we say to the Beaver Church, in answer to the query sent from the said church, that the advice of this Association given as touching this matter in 1925 session, still is the advice and council of this Association.

8. Resolved, that Elder Hays Maynard write a circular letter to be published in our minutes of next year.

9. Resolved, that our next Association be held with the Steels Creek Church in Floyd County, Kentucky, commencing on Friday before the fourth Saturday in September, 1928. The nearest railroad station will be Wayland, Kentucky, changing trains only once from Big Sandy line, at Allen, Ky.; and that Elder Hays Maynard preach the introductory sermon, and Elder F. A. Hopkins be appointed his alternate.

10. Resolved, that we take up correspondence with the Union Association again, and tender our letter by our delegates with the following resolution attached to letter:

"Whereas, correspondence was severed last year as stated in our minutes, because of certain irregularities in the Pine Grove Church, touching three members of said church; and, whereas, the Little Creek Church furnished proof to the extent that the Pine Grove Church deemed it proper, and did exclude from their fellowship two of the accused, Ben Hall and Albert Bartley; however, the proof as touching one Will Gibson was not, in the opinion of the said Pine

Grove Church, sufficient to justify their excluding the said Gibson, they, therefore, vindicated him to the extent of refusing to exclude.

"We have no objections as to our Sister (Union Association) holding the said Gibson in their fellowship because of nonsufficient proof.

"If our manner of vindicating our beloved Moderator in his last hours was contrary to Old Baptist discipline, and our accusations brought in the wrong way, we feel to ask forgiveness; however, as touching the other disorders mentioned in the Pine Grove Church, we are willing to leave them to be settled with the said Church and Union Association."

"Signed by order of the New Salem Association

"ELDER J. P. MARTIN, Moderator,

"By I. A. Smiley, Clerk."

11. Resolved, that we tender our thanks to the Philadelphia Church and the citizens of its community for the hospitality shown us in holding this session of this Association.

We feel that their painstaking care with us was prompted by an unselfish love. The brotherly kindness thus extended, no doubt, was the main factor in bringing to pass the wonder-joy and happiness shown forth in this Assembly.

We leave with them our best wishes, and pray they receive a divine reward from Heaven for their labor in waiting on this Association. We feel very grateful to the officers of the law for the peace and order kept on the grounds.

May God bless them all, we pray.

Done and signed by order of the Association.

Elder J. P. Martin, Moderator,

Elder Hays Maynard, Asst. Moderator,

Elder I. A. Smiley, Clerk,

Brother Jerry Cook, Asst. Clerk.

SUNDAY MORNING, SEPT. 25, 1927

The brethren appointed to preach on the stand Sunday met at an early hour, with an exceedingly large and well-ordered congregation, and proceeded in accordance with the arrangements as follows:

1. The service was introduced by Elder Perry Cline.

2. Elder Peter Oest preached from the following text: 2 Corinthians 4:6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

3. Elder Allen T. Smith preached from 2nd Timothy, 1:9, "Who hath saved us and called us with an holy calling not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began."

4. Elder Hays Maynard preached from 1st Corinthians, 15:21, "For since by man came death, by man came also the resurrection of the dead."

The brethren were blessed to dwell in the deep mysteries of the Holy Word, and bring manna from afar. The brother introducing the service, we feel, was blessed in the Spirit's power; and the second brother on the stand, Elder Peter Oest, was enabled to wonderfully explain the saving grace of Christ; and I wish to say that it was a blessing to know that a brother born of German parents, in the far, northern parts of Germany and reared in a Catholic family, was among us to tell the story exactly as it was told by the Apostles and Christ in the first century. Which proves that although one may have been born and reared in the damnable belief of Roman Catholicism, and taught carnal obedience to Babylon's doctrines, yet, when

born of God's divine spirit, will preach Christ and Him crucified to be the way, the truth, and the life. The brother brought the glad news that we are exactly the same in faith, order and practice, as the Old Regular Baptists that are scattered in the hilly countries of Germany.

We feel that the preaching from the stand by all the brethren will be long remembered, because of its richness, beauty and truth. We hope it will prove effective in the days to come.

The closing of this, the ONE HUNDRED AND SECOND session of the New Salem Association, appeared to me to be likened unto a family breaking a temporary assembly, but giving each other assurance of meeting in their permanent home above. It was indeed a scene of beauty and manifestations of brotherly love to see the tears of joy and hear shouts of praise to the Lord, amid this throng of believers in Christ, while they gave to each other the parting hand.

This earthly tabernacle, in which we live, brethren, is subject to the call of God. But when this frame of clay—our bodies—falls back to mother dust, we have a hope beyond the grave. Our bodies will not always sleep in dust, but will be re-claimed by our souls in the final judgement morning; for Christ says when he comes again he will bring all his sheaves with him, and where the carcass is, there will the eagles be gathered also. One writer said that, "What the Lord doeth, he doeth forever." I believe that he formed these bodies of ours in the beginning from the dust of the ground—therefore, these bodies will last forever and ever, somewhere in eternity.

This separation in body may be final in nature. There may be several of those that were present at this Association, who will answer the call of death before another annual session of this kind. But, brethren, I have a hope in Christ that, when the final restitution of all things rolls around, truly He will descend from above with a shout, and with the voice of the archangel, bringing with him the souls of those of the family who have deceased from this life with him to reclaim their sleeping bodies, and we that remain on earth shall be changed in a moment, in the twinkling of an eye and rise, meet the Lord in the air.

Ah, brethren and sisters, then will be the Glory's assembly; then will be glad gathering together; for souls and bodies will be united, and the promise of the Lord fulfilled, in which he promised to ransom our bodies from the graves in incorruption, thereby sinking into oblivion all hope, and living by faith; because then will be brought to pass the truth said by Paul, "We shall know as we are known." No more, brethren, to look through the dark glass dimly—no more to battle with the carnal corruption of this flesh; but then we shall meet in an assembly where separation will not be known; in a house not made with hands, eternal, and in the Heavens.

Your Unworthy Servant,

I. A. SMILEY, Clerk.

CONSTITUTION

Of the New Salem Association organized in 1825

From a long series of experiences, we the churches of Jesus Christ, being baptised upon profession of our faith in Christ are convinced of the necessity of a combination of churches in order to perpetuate a union and communion among us and keep the order and rules of an Association according to the following plan of government:

Art. 1. The association shall be composed of members, chosen by the different churches in our Union and sent to represent them in the association; and upon their producing letters from their respective churches certifying their appointment, they shall be entitled to a seat.

Art. 2. In the letters shall be expressed their number in fellowship, those baptised, received by letter, dismissed, excluded, and deceased, since our last association.

Art. 3. The members thus chosen and convened shall have no power to lord over God's heritage nor shall they have any clerical power over the churches nor shall they infringe on any of the internal rights of any church in the Union.

Art. 4. The association when convened shall be ruled by regular and proper decorum.

Art. 5. The association shall have a moderator and clerk chosen by the members present.

Art. 6. New churches may be admitted into this Union who shall petition by letter and delegates found on an examination to be orthodox and orderly shall be received and every church in the Union shall be entitled to a representation in the Association.

Art. 7. Every query presented by the church to the Association, being first debated in their own church, shall be taken up by the Association.

Art. 8. Every motion made and seconded shall come under the consideration of the Association, except with-drawn by the member who made it.

Art. 9. The Association shall endeavor to furnish the churches with minutes of the Association.

Art. 10. We think it necessary that we should have an Association fund for defraying the expense of the same. We think it is the duty of each church in the Union to contribute such sums as they think proper and send it by their delegates to the Association and such sums to be deposited in the hands of a treasurer, chosen by the Association, who shall be accountable for all moneys paid him by the Association and paid out according to the direction of the Association.

Art. 11. There shall be an Association book kept wherein the proceedings of every Association shall be recorded by a secretary, appointed by the Association, who shall receive compensation for his trouble.

Art. 12. The minutes of the Association shall be read and corrected if needs be and signed by the Moderator and Clerk before the Association rises, unless the same be disposed with.

Art. 13. Amendments to this plan or form of government may be made by a majority of the union if deemed necessary.

Art. 14. The Association shall have power for the general union of the churches to preserve inviolable a chain of communion among the churches, to give churches all necessary advice in matters of difficulty, to inquire into the cause of the churches failing to present themselves at any time in the Association. To appropriate those moneys by the churches contributed for any Association fund to any purpose they may think proper. To appoint any member by their consent to transact any business which they see necessary, and they shall have power to withdraw from any church in this union which shall violate the rules of this Association, or deviate from the orthodox principle of religion; to admit any orderly minister of our order to a seat with us. The Association shall have the right to adjourn themselves to any future time or place they may think most convenient to the churches.

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.
2. A Moderator and Clerk shall be chosen by the members present.
3. Only one member shall speak at a time, who shall arise from his seat and address the Moderator when he is about to make his speech.
4. The person thus speaking shall not be interrupted in his speech by any one except the Moderator, till he is through.
5. He shall strictly adhere to the subject, and in no wise reflect

on the person who had spoken, so as to make remarks on his slips or imperfections, but shall fairly state the case, as nearly as he can, so as to convey his ideas.

6. No person shall abruptly absent himself from the Association without liberty obtained from it.

7. No person shall speak more than three times on any subject without leave of the Association.

8. No person shall have the liberty of laughing during the sitting of the same, or whisper in time of public speech.

9. No member of the Association shall address another in any other term or appellation than that of "Brother."

10. The Moderator shall not interrupt or prohibit any member from speaking until he gives his light on the subject, unless he violates the rules of this decorum.

11. The names of the members of the Association shall be enrolled by the Clerk and called as often as the Association requires.

12. The moderator shall have the same right of speech as another member provided the chair be filled and he shall have no vote unless the Association be equally divided, then he may give the casting vote.

13. Any member who shall willingly and knowingly violate any of the rules of this decorum shall be reproved by the Association as they may think proper.

ARTICLES OF FAITH

Article 1. We believe in one true and living God, Father, Son and Holy Ghost, equal in essence, power and glory, yet there are not three Gods, but one God.

Article 2. We believe in the scriptures of the Old and New Testaments, as the infallible word of God and the only rule of faith and practice.

Article 3. We believe in the fall of Adam and the imputation of his sins to his posterity, the corruption of his nature and the total inability of man to recover himself in part or whole.

Article 4. We believe in the election according to the foreknowledge of God, the Father, through sanctification of the spirit unto obedience and the sprinkling of the blood of Jesus Christ.

Article 5. We believe that sinners are justified in the sight of God only by and through the righteousness of Jesus Christ imputed to them.

Article 6. We believe that the saints will finally persevere in grace to glory and that not one of them shall be finally lost.

Article 7. We believe that there will be a resurrection of the dead, both of the just and unjust and that the happiness of the righteous and the punishment of the wicked will be eternal.

Article 8. We believe that the Church of Christ is a congregation of faithful believers in Christ who have obtained fellowship with each other and have given themselves to the Lord and one another and have agreed to keep up a godly discipline according to the rules of the Gospel.

Article 9. We believe that Jesus Christ is the head of the church and the government thereof is upon his shoulders.

Article 10. We believe that true believers are the only fit subjects of baptism and that immersion is the only mode.

Article 11. We believe that the Lord's supper is an ordinance of the Lord's and is to be continued by the Church until his second coming.

Article 12. We believe it to be the duty of the churches thus united collectively or individually to remonstrate against any doctrine or opinion of men that does not comport with the principles of this constitution and if they fail to do so it shall be a violation of this constitution.

Article 13. None of the above articles shall be so considered as to hold with particular election and reprobation so as to make God

partial directly or indirectly, nor to injure any of the children of men, nor shall any of these articles be altered without legal notice and free consent.

OBITUARIES

RESOLUTION

WHEREAS, Almighty God, in his infinite wisdom, has seen fit to take from our midst our dearly beloved brother and faithful minister of the Gospel, Elder N. T. Hopkins;

THEREFORE, be it resolved, that we, the Little Zion Church of the Old Regular Baptist faith and order, acknowledge that our hearts are made to ache with sorrow over the great loss of our dear brother by the hands of death. However, realizing it was God's will to take from us our dear and precious brother, we humbly bow to his blessed will.

BE IT FURTHER RESOLVED, that we deeply feel the loss of our dear brother who so faithfully preached the Gospel of Jesus Christ, but God has taken him away and we humbly bow to his will. May God enable us to carry on the good work from which our brother has received his final discharge. We realize that while the church has sustained a great loss, his dear companion and children are sharers in the loss of a husband and father.

Therefore, be it resolved, that we extend to them our heartfelt sympathy in furnishing them a copy of these resolutions, and that a copy be put in the New Salem Association Minutes and also in the Union Association minutes.

Submitted by your humble servant,

J. G. SWINDALL.

ELDER NATHAN THOMAS HOPKINS

Elder Nathan Thomas Hopkins, born October 27, 1852, in Ashe County, N. C., died February 11, 1927. Aged 74 years, 3 months, and 14 days.

In our minutes last year we tenderly printed a picture of this precious old father in Israel, our Moderator for years. Then he was in extremely poor health, and neither he or any of us had hopes that he would live to see another Association.

Our fears have sadly come true. And now it falls to our painful lot to have an obituary of him printed this year.

His father, William Hopkins, moved from North Carolina to Caney Creek, Pike County, Kentucky in the spring of 1858, when he was less than six years old. Here, he grew to manhood; and on May 25, 1871, was married to Nancy Johnson.

He moved to Floyd County, Kentucky, in August, 1871, lived there twenty years, and moved back to Pike County in 1891.

He served as Assessor and Deputy Assessor of Floyd County for twelve years, 1878-1890. When elected Assessor, he received every vote in his home precinct.

In Pike county, he was elected to the State Legislature in 1892, to the United States Congress in 1894, and to the Legislature again in 1921. In all capacities, he served his country with faithfulness and fidelity.

He joined the Joppa Church of Regular Baptists in May, 1874, and was baptised by his step-father, Elder William Cook. In April, 1877, at Dry Creek Church, as his first public offering, he opened the services. He began preaching the following month near Joppa Church. He was ordained in Joppa Church on Monday after the Fourth Sunday in July, 1877 by a Presbytery composed of Elders William and F. P. Cook and W. M. Cantrill.

He preached throughout a great portion of Eastern Kentucky,

Virginia, and West Virginia, and in Washington City. He built more than a dozen churches in Eastern Kentucky and helped to organize many more, serving all the time as Pastor of from one to four or five churches, baptized something near two thousand people, was Moderator of New Salem Association continuously for many years, and was doubtless the most widely known and best loved minister and man in all this region. His councils were always seasoned with grace and will be sadly missed.

Oh, how we loved him in life, and love him no-less in death's embrace. While his precious bones lie at rest on the grassy mound overlooking the valley and the church he loved so well, Little Creek Church, and while we seem almost unable to bear giving him up, yet we are sure that the real "Uncle Tom" is today resting in paradise, awaiting the trumpet sound of eternity's morn, when he will come back and re-unite with his resurrected body, and both fly to the eternal joys of the eternal Kingdom of God. Till then, Uncle Tom, adieu.

(Written by his devoted friend and brother, Jody P. Adams.)

TANDY MOORE

It is with a sad feeling that I try to write a short sketch of the life of a dear brother in the Lord and also a fleshly brother, Tandy Moore, aged 58 years. He was the son of W. M. Moore and Nancy Jane Moore. He was married to Sally Bentley, and unto this union were born 11 children, six of whom preceded them in death; five are yet living, four girls and one boy. In the year 1923 Sister Sally died. Brother Tan took sick and was not able to work for about a year. In 1924, he died. One day, he asked me to go with him to meeting at the Pilgrim Rest Church. As we went along, he said he was in a hurry to get there. Brother Tan joined the Baptist Church. He came out of the water happy and praising God to the top of his voice, and said he was not afraid to die. Just a few days before he died, he said to Hobert, his son: "Son, I want you to get me a pair of shoes the next day." I went to see him. He said, "I am glad you came. I don't need any shoes now." I asked him why, and he said, "I thought a little while I started on a journey. I thought I had on golden shoes, and was walking the Golden Streets." He told me not to have any shoes put on him when he died. He said he had all the shoes he needed, and said, "I can't be here long and I am not afraid to die; I have got my fare paid, I don't dread anything but the sting of death.

He lived two or three days longer. He called his children to him and told them to be good children, and, on September 28, the death angel came into his home and took him away. He left five children, four girls and one boy, to mourn his loss. Oh, how we miss him, but we hope our loss is his eternal gain.

This was his favorite song:

My little flock I bid adieu,
Your fellowship I love,
In time I will nevermore see you
But soon we will meet above.

Written by his sister,

FANNY GAYHEART.

BROTHER JOHN W. SHORT

Brother John W. Short, deceased June 12, 1927. Brother John

was born in the State of Illinois, 1856, deceased June 12, 1927, 71 years old. Brother Short united with the Regular Baptist Church three years ago, and lived a devoted Christian life. He was baptised by the unworthy writer.

Now, Sister Short has lost a faithful husband, the church a loving brother, the daughter a gracious father; and we deeply mourn the loss of our dear brother; but we fully believe our loss is his eternal gain. Beloved, do not weep for Brother Short; for he is at rest with Jesus, and, when we see him again, he will be like Jesus; for He has said in His word that we shall see Him and be like Him.

Glory to God for these precious promises.

Written by your unworthy brother,

OLIVER WORKMAN.

JENNIE COMPTON

Jennie Compton was born Jan. 1, 1891, deceased June 11, 1927. She was married to Elbert Compton, Feb. 8, 1906, and unto them were born eight children, four boys and four girls. Sister Compton joined the Little Creek Church of Old Regular Baptists, and lived a faithful member until the Lord called her away. While her seat is vacant at home and in the Little Creek Church, we feel certain there is a seat filled in heaven.

I will say to Brother Elbert, I know you miss Sister Jennie; but press on a few days more and you will meet her again, where there will be no more parting or pain, where God said he would wipe all tears from our eyes. We feel that the Little Creek Church has lost one of her best members; but we feel sure that our loss is her gain. I will say to the children not to forget the good counsel mother gave you, while she lived here with you.

Brother Elbert, we hope the Lord will bless you to raise your little children, and hope you have the resolution set, as David of old, when he said, "My son is dead, he never can come to me, but by the grace of God, I can go to him."

So we never can see Sister Jennie here any more; but when the trump of God shall sound and all the saints of God shall rise, then we are looking for her to come up from the grave; for Paul says, "This natural shall put on spiritual, and this mortal shall put on immortality, then shall be brought to pass the saying, "Oh, grave, where is thy victory? Oh, death, where is thy sting?"

Brethren, farewell. May the Lord bless us all to live in peace and be of one mind, is the prayer of your unworthy writer,

BEN HOPKINS.

VICTORY BRANHAM

It now becomes my sad duty to write an obituary of our sister, Victory Branham. She was born June 22, 1891, died Dec. 17, 1926. Sister Branham was the daughter of Aunt Jane Blair. She was married to Bud Branham. Unto them were born seven children, two of whom died while infants, and went on to the glory world.

Sister Victory joined the Old Regular Baptist Church at Robinson Creek, the first Sunday in June, 1924, was baptised by Elder N. T. Hopkins. Sister Branham lived a peaceable life; her membership was with the Little Creek Church until the good Lord called her home to glory. Her walks and her conversations were so humble before the world and the church that this proved to the brethren and sisters that she had been born again. She leaves a husband and

five little motherless children, a mother and seven brothers and a host of friends and kindred to mourn her loss. But their loss is her eternal gain. Oh, the suffering and pains and struggles she underwent the last three or four years she lived. But we believe her sorrow is over and gone not for a little while but forever.

While her body sleeps in the Anthony Roberts graveyard, we believe her soul is at rest under the altar of God, there waiting the great resurrection morning when we, according to 1st Thessalonians, 4:16, "For the Lord himself shall descend from Heaven with a shout, with the voice of the arch angel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord," Wherefore, comfort one another with these words. That is as soon as I expect to see Sister Victory.

Christ said in the 5th chapter of Saint John and 25th verse: "Marvel not at this, for the hour is coming in thee which all that are in thee shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

We believe Sister Branham will come in the first resurrection. That cruel graveyard cannot hold the bodies of the dead saints always, but will give them up at his command.

I will say to Bud, her husband, that your good wife is gone but not forgotten, and, if you expect to see her again, you must be born again. I will say to her brothers and mother, you must repent this side of the tomb or judgement fire will be your doom. I truly hope you all will close in with the offered mercies of God before it is too late, which is the prayer of your unworthy brother and writer,

G. H. DAMRON.

JOHN NEWSOM

It now becomes my sad duty to attempt to write a short sketch of the life of Brother John Newsom. He was born Sept. 12, 1861, died Sept. 6, 1927. He was about 66 years old, and was married to Emery Moore. To this union were born nine children; six girls and three boys. Three girls of this family belong to the Regular Baptist Church. One of the girls died in infancy; the other two girls and three boys are still on the barren mountain of sin. Brother Newsom joined the Regular Baptist Church about nine years ago; baptised by Elder N. T. Hopkins. He lived a faithful Christian, and had his membership with the Robinson Creek church, where I, the writer, have mine. Brother Newsom was sick about two weeks; had a boil about his hip, so claimed the doctor, and it set up blood poisoning, and a part of the time he was unconscious. I want to say to those who compose his family, not to weep for Brother Newsom, for his life was such in this world and his walks before men proved to them that he was a Christian. I, the writer, was acquainted with him. I feel to say that the church has lost one of her best members. We feel our loss is his eternal gain. I call to mind many times seeing Brother Newsom coming to meeting, shaking hands with the brethren and sisters, with tears running down his cheeks, and the revelator said God shall wipe away all tears from our eyes. Today, I believe Brother Newsom is in the paradise of God, waiting for the redemption of his body, when Jesus shall ransom them from the grave; when the sunlight of the day of eternity shall shine from heaven and the earth's weary travelers shall see King Jesus and bask in beams of eternity, and from the tree of life, gather full ripe fruit with immortal hands; and bask in the river clear as crystal flowing

from the throne of God. So, children and companions of Brother Newsom, fall in with the mercy of God; submit to his will and meet Brother Newsom in the great day where trouble and sorrow is no more; when pain does not come. May God bless his children to remember their father's steps and be ready to meet King Jesus when he comes again to collect his children home.

Farewell.

Written by G. W. ROBERTS.

MRS. LAURA TURNER

July 6, 1927, my wife, Laura Turner, of Garrett, Kentucky, died and was put away at the Harry Lee Moore graveyard on Turkey Creek, Floyd county, Kentucky. She was the daughter of John Moore and Zella Moore, of Garrett, Ky. She was a loving, faithful, humble and obedient wife to me.

A few days before she took sick, she said, "Alvin, you are going to have trouble." I said, "I hope not." "Yes, something bad is going to follow, I am under a dread." After midnight on the night before she died, she began to answer, "Well, well, well, well," as though someone was delivering her a message and, when she said "well" the third time, I said, "Well what, dear?" She answered, "Let's go." I said, "It isn't daylight yet, Laura. We can't go anywhere yet." She said, "I don't mean that, I mean that I am to pass away." I said, "Sometime, but not now, I trust." "Yes this sickness will take me away." "You are not well, dear one. Are you really awake?" I asked. "Yes, and I have been warned." "Warned by whom?" I asked. "The Lord and Saviour, Jesus Christ, in the name of the Son and Holy Ghost, that I must pass away to glory and I am ready. It is a nice and a fine thing to be ready, isn't it?" I said, "Yes, it is." Well, let's go," she said, "well are you going?" I said, "I can't go now, Laura." "Well, you can come, I'm willing for his will to be done." With smiles, she said, "Alvin, no one knows but me and the Lord how well I love you," and, before she went away she extended her arms almost full length and praised the Lord. She said, "My good friends standing around, your faces look white to me. I have been ready for 13 years, thirteen years ago my sins were taken away. I have been ready ever since. There is nothing in my way."

She didn't seem to have any pains at all before she went away, just a shortness of breath; just like going to sleep. I have many regrets; I am trying to overcome the tide of her loss. I am not weeping about her welfare, at all. Five was our number, three boys and two girls, names as follows: Truly A. Turner, Lindy L. Turner, Ruth E. Turner, Lee E. Turner, Zoda A. Turner.

I think she was 31 years old at her death; three boys living and one girl; Zoda Turner was born about two hours before her death, and was buried the same day at her side. I desire the prayers of her preaching and praying brothers and sisters for me and my children, that we may be able to meet her; and to the printer I ask that you may correct misspelled words and mistakes, which, with many tears, I have attempted to drop these lines, this, the 23rd day of September, 1927.

ALVIN D. TURNER, her husband.

NANCY ANN AKERS

It is with a sad heart that I try to write a short obituary of dear mother, Nancy Ann Akers. She was born March 11, 1850, aged 77

years, 5 months and 14 days, when the death angel visited our humble little home on August 24 at 5:30 o'clock and took her soul from this world of trouble to a glory world of happiness, where no farewell tears are ever shed. Mother leaves three children, two girls and one boy, two brothers and a host of friends to mourn her loss.

I feel certain that our loss is her eternal gain. Mother joined the Old Regular Baptist Church about 14 years ago, and lived a true, faithful member until death. She would often talk with me concerning the welfare of her soul. Mother told me while on her death bed that she was perfectly willing to risk her soul just as it was. She said that she wanted the Lord's will to be done, and told us not to grieve over her, but to rejoice over her. That is past nature; so pray for me when at a throne of grace.

Her favorite song:

I have a call for you my friends;
And will you come and see?
But there is a call for me that's first
And soon this call shall be.

Written by her daughter,

MOUSIE HALL.

JAMES MONROE BOYD

At the hour of 12:30 a. m., July 18, 1927, death claimed the soul of James Monroe Boyd, at Dana, Kentucky, on Prater Creek.

He was a well-known man all over Floyd county. He took sick at his home some time ago, and began to linger in pain, growing weaker day by day.

It was discovered and pronounced at last by physicians that that fatal disease called heart dropsy had fastened its fatal fangs upon him. Every means of assistance having been applied in his case, it was discovered that death was near. Sadness hovered over Uncle Monroe's home. His wife, children and neighbors were brought into a state of sadness, dread and sorrow, ever trusting, praying and hoping that it might be God's will that he could remain with them a little longer.

His children, having received news of his illness, began to gather in. His youngest daughter came from Panama with her husband, a distance of many miles. The children all came from far and near. What was the matter? Why such a sudden gathering? The irresistible call had come from the Great-I-Am. A beloved husband, an ever-watchful father and a man with many friends and relatives was the victim of that call.

James Monroe Boyd was born in April, 1854, on Prater Creek; and deceased July 18, 1927, being 73 years and two months old at his death. He was the son of James Boyd, was married to Mary Ann Smiley, August 11, 1874, and to this union were born 12 children, 9 boys and three girls. Six of the boys preceded him in death. Six remain to mourn the loss of a loyal and devoted father. He leaves an aged companion, who was ever watchful and ready to administer to his needs during his hours of sickness, to mourn the loss of her husband.

Uncle Monroe talked many times in such a manner as to give bright hope to all the bereaved, that his destiny was that of a child of God. The writer recalls in particular, that on Saturday, May 16, when his son, Tosh Boyd, brought to his bedside his little Christian-hearted wife, Uncle Monroe aroused as it were from a state of unconsciousness and told the following death-bed news, mingled with counsel and advice:

"I am so glad she has come. Let us talk and rejoice together and have a good time while I am alive. Now, children, listen: I am going home, where sorrow never comes, up yonder on that bright celestial shore. I know that I have sinned against God in this world, but I am going where my troubles will all be o'er. Are my children hearing me? Now children, I want you to all be good and meet me in heaven. I have six children gone on already in the field. I am going to meet them. If you want to see us any more, come on to that bright celestial city, where parting is no more."

When the death call was answered, it sent a tinge of sadness and regret into every home on the waters of Prater Creek and the surrounding community. For all who knew Uncle Monroe Boyd, knew him as a faithful, honest and devoted Christian for many years of his life before death. Everyone knew him as a smiling, big-hearted neighbor, who was ever ready to give aid to the needy, and ready to go to the assistance of his neighbors. The writer knew him as an humble, praying church member, who was ever delighted to have a church where he could get to in his old days. He welcomed his neighbors and friends into his little home at all times with a smile. Now it is no mystery that this sadness has hovered over his neighborhood, because we have such few men of his type. All who knew him will have cause to regret that he has left us.

I know that it is a very painful event for his wife, Aunt Mary Ann. I know that she feels that the happy little home in which she and her husband have been for some time so peacefully enjoying alone has been sunk into despair. But I feel that he has been awarded the most brilliant prize and beautiful home that anyone could have, and that Aunt Mary Ann should not weep, as those who have no hope. I pray that she may have faith to trust in God and that He will fill the vacancy caused by death in her life with His comforting spirit, the few days she has to remain here alone.

It is but a short time until we, too, shall follow into death's dark road. Just a few more days and God will say, "Enough." Then Uncle Monroe, with all our loved ones, will break the prison walls of clay and gather together with all mankind before the judgement throne of God. I pray God that He through His infinite wisdom, will so arrange by His unequalled mercy a way whereby Uncle Monroe can meet his wife and all his children on the sunny banks of sweet deliverance. May all of us profit, both saint and sinner, by the example of his Christian life, and by his death-bed counsel which he gave unto his children.

Written by his unworthy brother and nephew,

I. A. SMILEY.

SARAH G. OSBORNE

It is with a sad feeling that I attempt to write an obituary of a dear mother, Sarah G. Osborne. She was born Jan. 9, 1838; deceased July 20, 1926, aged 88 years, 5 months and 11 days. She was the daughter of William and Matilda Johnson. Old Father Johnson was a deacon of the Old Regular Baptist Church and his companion a faithful member until death.

Mother was married to Jesse B. Osborne, June 13, 1858. To this union were born 10 children, seven yet living. Dear mother joined the Old Regular Baptist Church at Enterprise, about the year 1894, and lived a faithful Christian life until death. Mother always filled her seat as long as she was ever able to get to church. Saturday before she left this world, it looked as if the angels were hovering around her. She called the deacon of the church and other members, and told them she wanted them to wash her feet, which they did.

and gave her the right hand of fellowship. On the next Tuesday, the death angel visited the old home, and took from our embraces a pious mother. So, dear children, if any of you are out on the barren mountain of sin, come down in humble obedience at the feet of sovereign mercy before it is too late. God knows your hearts. All we can say is "Sleep on, father and mother. Jesus is coming in the morning of the resurrection to call the sleeping dead there to meet him in the air and give glad praise for both soul and body."

Composed and written by a son,

H. H. OSBORNE.

I saw her suffer and languish away and die,
But now her spirit is resting in that happy home on high.
I some time want to see her and kiss her darling face.
I'm glad she's smiling in that glorious, happy place.

MORGAN SLONE

It is with sad and unworthy feelings that I attempt to write a short sketch of the life and death of a dear and beloved brother in Christ, Brother Morgan Slone, of Raven, Ky., who departed this life, Feb. 22, 1926.

Brother Slone was born Dec. 18, 1856; died Feb. 22, 1926, 70 years old. He was married to Susanna Slone, about the year of 1875. Unto then were born 14 children, five boys and nine girls, of whom nine of the children preceded him in death and five are still living in the world, together with his living companion, to weep and to mourn his loss. Brother Slone was stricken with paralysis while attending church service at the old Caney Fork Church, of which he had been a member for many years, and although the stroke was heavy, still he insisted that the services go on. But Brother E. V. Hopkins suggested that we had better discontinue the services and attend to Brother Slone, and, after finding him helpless and his speech greatly injured, we saw that serious trouble had overtaken him. Very soon, preparations were made to carry him home. His son, Fair Slone, soon came with a wagon, and the brethren carried him and laid him in the wagon on a soft bed, and carried him to his home, where he lived only a short time with his dear wife and children.

In the meanwhile, the doctor was called, but to no avail. Although the doctor seemed to have hope that he might recover, it was only hope against hope.

Brother Morgan lived about 48 hours and passed away, seemingly without pain and not a frown upon his face. Brother Slone seemed to want to talk a great deal, but the doctor advised that he keep quiet, and not talk much, and others not to talk to him, as there was danger of another stroke, which might mean sudden death. So we took the doctor's advice and kept very quiet, but Brother Morgan would still talk. We tried to keep him quiet, hoping that he would recover and get up again, but the great God of heaven, whom he had served for many years, saw fit to take him away from us and the farther troubles of this life into a world of everlasting joy, where the weary are at rest.

Brother Morgan professed a hope in Christ many years ago, and joined the old Caney Fork Church of Regular Baptists, and was baptized into the fellowship of that church in which he remained faithful member until his death. He was ordained a minister of the Gospel of Christ in the year 1910. He was a strong believer in the doctrine of free salvation by grace, and preached and advocated that doctrine, believing that all men and women have a right to seek

God for pardon and remission of sin. It seemed that he had a mind and a desire to counsel sinner men and women to turn from sin and serve the lord, not only when in the pulpit, but along the road as well, and round about his home begging and pleading with young and old, with tears flowing from his eyes, that they might seek the Lord, with all their heart, mind and strength.

How plain I can see him this morning in my imagination, with his arms stretched out, crying to the top of his voice, to poor sinners to repent and turn to the Lord, and to dig deep and build upon the foundation rock; for other foundation can no man lay than that is laid. But Brother Morgan is not with us now. The battle of life is over with him; he has met his last foe, has preached his last sermon, has felt his last pain; and, as I believe, his blessed soul is at rest. We feel that the old Caney Church has lost one of its best members. Brethren, pray that God will fill the vacancy with another good member who will stand for and contend for the faith that was once delivered to the saints, as our dear brother so strongly did. Oh, how it grieves us to give up such a good brother as Morgan Slone was, who was always ready to counsel our boys and girls persuading them to do right. He was so humble, no matter what people said about him he bore it and never turned railing for railing. It would take too much space in the minutes to hold all that I would like to write about Brother Morgan Slone, as I have known him for over 40 years, and have been with him so many times. We learned to love each other over 40 years ago, and continued until his death. Brother Morg was a praying man; he was a God-loving man; he loved and prayed for his wife and children and for his neighbors, also. If the trees of the forest or the rocks by which he may have bowed could talk, they would tell his dear wife and children of the many prayers that he prayed for them. But, dear children, you have no father to pray for you now; he is gone from you. But I believe with all my heart that the day that death preyed upon the body of Brother Slone, that his soul took its flight to its sweet home of everlasting joy.

Oh, it was sad indeed on that day that our dear brother left us, leaving with us the cold and lifeless frame, which was surrounded by his wife and children and other relatives and friends, where many tears were shed, and weeping and mourning over the loss of a dear husband, father and brother, after which his body was placed in a nice casket and carried to the home graveyard and buried among his children who preceded him in death, there to remain until the great judgement morning, when God will bring it from the grave, incorruptible, at the last trump.

A word to the lonesome and desolate widow. Sister Susanna, cheer up: I believe that your dead husband is blessed and is happy and singing praise to God. If you could only hear that sweet singing of angels, you would not want your husband back here. Just think of the very few days you have to stay away from your husband, and let me say to the children, one and all, if you are not prepared to meet your father in heaven, begin now and get ready.

So dear brethren of the Caney Fork church, let us pray God to be with the dear widow and strengthen her, and comfort her through the remainder of her days on earth. I will say to sister Susannah and the children that I extend to you my deepest sympathy. May God be with you and the children, is your unworthy brother's prayer, for Jesus' sake.

His work is completed and finished below,

His last tear has fallen, I trust.

He has preached his last sermon and met his last foe;

Has conquered and is now at rest.

Written by J. C. MOSELY.

LEE SPEARS

It becomes my sad duty to write a short sketch of our beloved brother in the Lord, Elder Lee Spears, who was born Aug. 11, 1863, deceased March 1, 1927.

He was married April 22, 1886, to Kail May and unto this happy union were born 13 children, eight of whom survive, while five preceded him in death.

I feel that by the sweet and peaceable life he led here he has gone on in heaven, where trouble is no more.

Brother Spears leaves eight children, a dear companion and a host of friends to mourn his loss. While our loss is great, we feel that he is rejoicing in heaven with his dear children, where parting is no more. He joined the Regular Baptist Church when he was only 19 years old and lived a faithful member until his death. There is a seat vacant at his home and in the Mother's Home Church that never can be filled anymore. I know when we gather at the church house all of the good brothers and sisters will miss Brother Lee. He always threw his door open to his brethren and sisters and friends.

While we miss his company here, think of that sweet hope he left. It fills my soul with rejoicing. We believe he has a part in the first resurrection, and over such the second death has no power.

I visited Brother Spears in his sickness. He bore it with patience and wanted God's will to be done. I feel that his suffering is all over.

So may the great God of the universe cause his dear children to think of the counsel that father gave them. I think many times, like weeping with sister Kail and the dear children. So may the Lord bless you all, is my prayer.

Composed by

ELDER J. W. HAMILTON,
Beaver, Ky.

HESTER ANNA, EDNA AND VIRGINIA DARE NEWSOM

It is with sad feelings that I take time to write the obituary of the life of my three little daughters who have outstripped me in death.

They had the care of a loving father and mother. Hester Ann was my eldest daughter. She was shot and lived only one hour and 15 minutes. My other daughter was near four years old. She was choked to death by a bean. She lived nine days. She told me all of the nine days that she had to die and leave me, but she said that she didn't care to die for she could hear the sweet songs of heaven. One hour before she died, she began the song, "No Time To Tarry, No Time To Wait for You." I promised her that I would meet her in the happy home on high. Before she died, she called for papa and said to tell him that she was gone. I am thankful to God that Edna died, leaving these words for father and I to follow. Virginia Dare was born on the 13th day of June. She only lived till the 23rd day of June. I sat up with her five days and nights. We did all we could for her, but God overpowered us and took our little babe from us.

I am thankful tonight to know that I have got a family in heaven that I long to see. Sleep, my babies, sleep, and rest; for God has called and he knows best.

Written by their sad, heart-broken mother,

SARAH NEWSOM

Churches

Names of Messengers

STATISTICAL TABLE									
Churches	Names of Messengers	REC'D BY TISM	BY LET- TER	REC'D BY MEND	RE- COM- MEN'D	EX- STO- R'D	DIS- MIS- SED	TO- ING CLU- ED	MEET- ING TIME
NEW SALEM	Roscoe Layne, James Clark, J. V. Davis	0	0	0	0	0	1	137	1
ISLAND CREEK	Jno. Robinson, Lee Tackitt, Arthur West	3	2	0	0	2	1	0	78
BURNING SPRING	Berlin McCoy, L. N. Pinson, G. W. Honaker	0	0	0	0	0	0	1	54
ZION	Joe Akers, J. P. Martin, Jno. Akers	0	0	0	0	0	0	1	32
LITTLE DOVE	H. J. Williams, Miles Moore, S. C. Crum	1	0	0	0	0	0	0	27
MOTHERS HOME	Jerry Justice, Robt. Adkins, Jeff May	1	0	0	0	0	0	1	27
PHILADELPHIA	B. E. Hicks, Ben Hale, Bill Hicks	5	0	0	0	1	3	0	121
CANEY FORK	L. D. Mosley, J. C. Mosley, A. L. Caudill	1	0	0	0	0	0	1	51
PROVIDENCE	J. S. Gibson, Jerry Cook	0	0	0	0	0	0	1	58
REBECCA	W. G. Breeding, Bud Johnson	0	0	0	0	0	0	0	38
PETHEL	A. L. Spencer, A. L. Allen, M. V. Allen	2	0	0	0	0	0	2	96
STONE COAL	J. W. Baldridge, Wilson Hayes, J. W. Chafin	8	1	0	0	1	4	0	170
SPURLOCK	J. W. Derossett, Alex Hyden, Hager Justice	0	0	0	0	0	1	0	66
BEAVER	Thos. Mosley, J. J. Mosley, Billy Moore	1	0	0	0	1	1	0	42
JOPPA	Henry Hall, Will Tackitt, T. H. Hall	2	0	0	0	0	0	2	78
LONG FORK	Mark Hudson, Eli Tackitt, Matthew Tackitt	0	0	0	0	1	1	0	51
SAMARIA	J. V. Vance, Lewis Bryant, J. H. Isaacs	2	0	0	0	0	1	0	86
ENTERPRISE	Hiram Tackitt, W. G. Martin, Frank Martin	3	1	0	0	0	0	1	60
CANEY CREEK	Not represented	0	0	0	0	0	0	0	20
ROBINSON CREEK	F. A. Hopkins, C. W. Roberts, Henry Stewart	1	0	0	0	0	0	1	29
LITTLE CREEK	Ben Hopkins, Jay Hopkins, W. P. Childers	4	16	0	0	0	0	3	86
PIKEVILLE	Harrison Ratliff, A. Goff	0	0	0	0	0	0	0	41
FALLS FORK	Dan Gipson, Sam Ramey, B. T. Thomas	0	0	0	0	0	0	0	45
BALLS BRANCH	E. M. Moore, Estil Ratliff, Geo. Martin	0	0	0	0	0	2	0	71
WESTERN UNION	Hiram Tackitt, Jay Hopkins, Grant Martin	1	0	0	0	0	0	3	97
MT. OLIVET	Not represented	0	0	0	0	0	0	0	45
NEW HOPE	Nath Howard, Dock Webb	2	0	1	0	1	0	1	38
STEELS CREEK	F. C. Collins, Hauley Warnes, Ed Moore	0	0	0	0	2	0	0	28
BULL CREEK	Frank Derossett, Jeff Derossett	0	0	0	0	0	0	0	20
PILGRIMS REST	Kelse Moore, Morgan Stumbo	0	0	0	0	0	0	2	0
MINERAL LAKE	John Cox, Hiram Tackitt	3	0	0	0	0	0	10	1
ELIZABETH	G. A. Adkins, J. W. Elkins, James Ramsey	1	1	0	0	0	0	0	14
COLD SPRING	Abe Ousley, Craig Hunter, Newman Prater	3	0	0	0	0	0	0	31
	TOTAL	44	21	1	4	21	21	23	1770